THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5991 Saturday, May 4, 1957 Price Threepence

UNITARIANS IN CONFERENCE

THE Annual Meetings of the General Assembly of Unitarian and Free Christian Churches, held in Birmingham last week, and reported this week in this special issue were a great success. It is hard for the reports to capture the animation and realism of some of the major meetings. There was a marked change from last year, and we did not hear the criticisms about lack of vitality and realism made then. The debate, for instance, on the resolution about the hydrogen bomb, at the business meeting was thoroughly worthwhile. It disclosed concern and tension of a high order and was marked by a dramatic intervention by Mr. Chuter Ede. There were other concerns too about the other general resolutions, which enabled differences of opinion to be expressed in an effective way. Indeed, there appeared to be regret that, by the nature of things, there was so little time for such a general debate.

There was a sense of decisions being made of an important and responsible character. It was Unitarianism in action on a level that was stimulating to those present.

"What I Expect From My Church"

An important matter was introduced by the two able lay speakers at the public meeting, on the theme of "What I expect from my Church". It was made more important by the fact that it was introduced without consultation, by a representative of the Women's League and of the young people's organisations. It had to do with the value of the sermon in the usual form of service. This subject is of fundamental importance. The Unitarian service by its very nature has no idea of a central visual sacrament around which it can move. For good or ill it is committed to the sermon. And presumably everyone is agreed upon this. Yet queries in a responsible manner were made in both addresses.

The Sermon

The queries were suggested by what may be called the failures in sermons, the easy moralising with no tangible point, and the unfortunate relationship between preacher and congregation described by one speaker as being "preached at". The failures are obvious, yet there is an idea behind the institution of the sermon which, if it were jeopardised, would probably destroy the Unitarian service. It is the idea that somehow in the service, culminating in the sermon, all things should be seen in a light not possible (at least regularly) in any other function. Religion is religion. In the practice of the service it contributes something to man's nature to be found at no other source. The sermon, in this particular practice, is adjusted to the fact that it is not a lecture, speech or talk, but an attempt by the preacher, acting for the congregation, to see all things in the light of the worship of the church. That is the ideal; to destroy the sermon because the ideal is so difficult to reach, would probably kill a great deal more than the sermon.

The objection may be made that the ideal is beyond the reach of any minister. That may be so, but dedication can compensate for much. If a congregation feels that a minister through all his difficulties is genuinely feeling after something which belongs to the church and the church alone, the congregation will usually feel grateful and answered.

The Burden

But it is not always realized what a heavy burden sermon preparation is. It means that a minister, if he takes two services each Sunday, must write, or prepare in some other way, something like an average of a thousand words a day. This is not easy. It is a task but barely asked of a full-time leader writer on a daily newspaper. And the minister, unlike the leader writer has frequently to deal with intangible matters that more nearly belongs to the expense of the spirit of devotion. But if the minister does not undertake this task the whole nature of the service, as at present understood, is sadly truncated.

The Ministry

Much is at stake. Indeed everything is at stake. A man called upon to enter the ministry does not normally feel the call as an organizer or a social worker. Much more is involved for him. Somewhere something called the "Word of God" must enter in. If it does not then the ministry and everything at present connected with it is called in question.

Perhaps congregations and ministers alike may reassess the importance of the sermon. Congregations may not always realize the burdens involved and the responsibility felt. Ministers amidst all their various duties may all too easily be tempted to the tired phrase and the deadening "sermonese". It is probably one of the most important tasks among the churches to learn how to bring back the sermon to its supreme function. It can so easily be forgotten in all that is asked of the frequently overworked minister and many of them are desperately overworked.

ANNUAL MEETINGS—GENERAL ASSEMBLY

(Held at Birmingham, April 23rd—26th, 1957)

THE PUBLIC MEETING

"WHAT I EXPECT OF MY CHURCH"

THE meeting held on Wednesday evening, April 24, at the Friends' Meeting House, attracted a large audience to listen to the Rev. H. Lisner Short, Mrs. A. Howarth, and Mr. R. G. Needham, speak on "What I Expect of My Church". The audience had an unanticipated addition in an interesting slice of autobiography from the Rev. Gordon Stuart, who took the chair, and described his first introduction to the Unitarian Faith at Oakfield Road Church, Bristol.

The Rev. H. Lisner Short began by quoting Carlyle who, after a description of his ideal church, had said that "it was worth living for and dying for". This, Mr. Short said, was putting the expectation at a very high level; it meant that the church had become a realized ideal, the embodiment of belief, giving men the power to stand firm, though they were "in the centre of immensities, in the conflux of eternities". "Do you," asked the speaker, "feel like that about *your* church, that it gives stability to your life, and makes you feel that you know where you are in this maddening maze of things? Do you feel that your church is a fundamental institution in your life? I will ask for nothing less."

"I Believe"

Mr. Short admitted that there were expectations of a lower kind—expectations of the church as a social institution, a welfare institution, a forum for discussion of many matters, important, and not so important; but these aspects of the church were less central. The great point was to know what the church stood for, to know what we should most miss if the church disappeared. Carlyle said that at the heart of the existence of the church were the words, "I believe". Yet belief, to many people, seems less important now than it has done in the past. The emphasis now was often upon experiment and inquiry rather than on belief. Certainly nowadays, said Mr. Short with emphasis, we cannot have belief in the sense of authentic information about the real nature and meaning of things. What we can have is *faith*, and the difference between faith and belief is that if we could have authentic information about the reality which is presumed to be behind this maze of things, then that information would be the object of our belief. But we do not observe life—we live it. And we live by faith.

The answer to questions regarding the church, Mr. Short concluded, lies with us, for we *are* the church. "What we expect of the church is a demand addressed to our own hearts and consciences".

A Personal Contribution

Mrs. Howarth presented a very different picture. She said that she had been stimulated to take part in the meeting because of a remark in *The Inquirer*, to the effect that the Women's Leagues seldom seemed to contribute much to the deliberations of the General Assembly meetings. She stressed that her contribution was a purely personal one. "Ministers can get together in their fraternals", she said, "but the laity rarely thresh their ideas out in quite the same way". She went on to say that what she expected to get out of her church was a guide and a basis for life. "It must give hope and faith and a trust in the eternal goodness, hope in time of sorrow and restraint in time of success". Mrs. Howarth considered, too, that it must be for parents and children alike. She quoted a "Wayside Pulpit" which read: "Families who pray together, stay together", and stressed the need to make the church, not just an organization of adults, but a family organization. There must be respect for individual opinion and independence, and an elastic ideal that moved with the moving times. A French boy who had visited her, though a Roman Catholic, had attended some Unitarian services, and had commented: "If you are willing to be small in numbers and socially unpopular, and yet have thought your way through to your beliefs, you must be very sincere". Sincerity, then, was one of the most important things that we had to expect of our church.

Mrs. Howarth divided church life into two parts—the Sunday service part and the social activity part. Both, she thought, were important. The services of worship were the introverted part, when, though the church acted as a community, it was really acting as a group of individuals. The activities of mid-week, ranging from pure amusements to meetings of the Women's League ("not just an organization for providing teas and working for bazaars"), were more extroverted efforts, when the individuals worked for and in and through the institution.

As regards the Sunday service, Mrs. Howarth thought that the sermon should be the culmination of the service, but its effectiveness and value depended much on the personality of the preacher. Some of the ministers present were surprised at Mrs. Howarth's plea for more theological sermons. She thought it important to know more about the basis of the faith in which we believe. Children wanted to know why Unitarians differed from their orthodox friends; and to provide some ammunition in defence of our faith was part of the function of the minister.

Finally, as a suggestion for a way in which our higher expectations might be fulfilled, Mrs. Howarth mentioned something which she had seen in the United States. There, at the annual meeting of a church, the treasurer often put forward a tentative budget for the year ahead, and members pledged themselves to provide the money to meet expenses. Subscriptions were thus related to the activities of the church, and were not the purely automatic writing-out of an identical cheque each year. She also thought there was room for more gaiety. "I don't want a dingy church", said Mrs. Howarth. It was wonderful what a coat of paint would do in bringing new life. Someone would always help if the need—whether it was for decorations or for anything else—were made obvious enough. "The password, then, is 'give', rather than 'expect', for if we give enough to our church then everything we expect will be found there a hundredfold".

Worship and Youth

"For many of us our church means virtually nothing of what we thought it should and could mean." To this conclusion Mr. Needham had been driven as an outcome of the 1956 Annual Fellowship of Youth Conference at Oxford on "The Church To-day".

The "church" was a community but in what sense was it a community? Setting aside the quarrels with which all groups beset, how did the church group differ from a group whose aim was the promotion of, say, the Labour policy, or listening to the Hallé, or even Bill Haley? It was distinguished by its act of worship, but this raised many critical questions. Why, for example, is there not more silent worship, if prayer is such a personal thing? If the sermon is supposed to give guidance, why does it always appear at the end of the service? Why must we be preached at by the same man for five or ten years? With these questions Mr. Needham stressed the need for re-thinking our beliefs and rituals "from rock-bottom".

"Religion must talk realistically about the real things of life," he maintained, "if it is to be satisfying and relevant." What were the answers being given by religion to the problems raised by modern sociology and psychology? "Do congregations find the deepest possible inspiration in our present

forms of worship?" he asked, and suggested that though many people did, many others, particularly the younger people, did not. For they were working within a framework of their elders' making, not from their own experiences; the ideal church would so organize its worship that all individuals would be helped to the deepest awareness of their ultimate spiritual realities. The ideal church would consist of people of all callings, all age-groups, all creeds, but these could not be satisfied with one set form of service. We must, therefore, experiment with different forms, he maintained. One service could be without a sermon and centre round music, or could be organized on the Quaker pattern of silence. Another form of worship would cater for those whose God was not to be found in the traditional "I-Thou" relationship, but in the sense of oneness with the community. Experimentation, not uniformity, should be the watchward so that all should receive inspiration from their worshipping. Our thinking should be directed outwards away from ourselves, and we should be aware of casting God in the role of the Divine Supporter of whatever cause we happened to be interested in at the moment. "Some of us are very concerned about the way God is mixed up with 'democracy' in the States to-day", he maintained. We must "look forward", and lead the world in its thought and action in all spheres of life. Perhaps even a financial collapse would be needed to bring some churches back to a spiritual zero, from which they could go forward to build afresh, and keep alive a constant rebirth of ideas and spiritual experience.

"That responsibility lies with us," he concluded, "but ultimately with the youngest of us here."

"PRESENTING OUR FAITH TO THE OUTSIDE WORLD"

FRIDAY morning's session was devoted to a conference on the above title. The Rev. E. D. Davies (Chairman, Grants and Extension Committee) presided. The conference provided two of the younger men in our movement; one a minister; the other an active layman who had enjoyed pastoral oversight of a congregation for several years, to speak their minds concerning things they felt congregations ought to be up and doing if there was genuine concern to present our faith to the outside world.

From the Chair, Mr. Davies told how a few hours earlier he had heard this subject referred to as "grandiose efforts to reach the public". Such comment did not in his view reflect the right spirit and temper of the movement. This was expressed more truly in the lines of the hymn with which the proceedings had opened.

"Oh may that faith our hearts inspire
To earnest thought and labour
That we may share the heavenly fire
With every friend and neighbour."

Mr. Davies reminded ministers and delegates of the great missionaries for Unitarianism in the past. He recalled the pioneering efforts of Richard Wright, the activities of the Van Mission in the early years of the present century and outlined proposals being considered for the setting up of a General Assembly Publicity Department to help and assist the churches in this special field. The Rev. Keith Treacher was the first speaker.

"Unapologetic Belligerency"

Mr. Treacher began by saying that really he had no right to be speaking, for to him publicity was a matter for the professional and the expert. He was only an amateur. For this reason he was going to leave practical matters to the professional publicist Dr. Goring. His prior concern was with the mental disposition of the movement towards this problem. Mr. Treacher made his own position unmistakeably clear.

"I will not serve decay" he declared. "I will not serve defeat". "I am not prepared to acquiesce to the mood of the authoritarianism of our time". It had been said that wherever two or three were gathered together that God was there. "I'm not interested" declared this young minister "in two or three but in two and three hundreds". "I am not prepared to work with the apathetic".

In this matter his position was one of "unapologetic belligerency". The movement had got to make up its mind as to what was the faith we wished to publicize, whether we did really want to put it across, to "sell it" and if so, "to whom?" Mr. Treacher went on to deal with the arguments of those who contend that it is wrong to upset or to disturb other people's personal beliefs. He had no time at all for those who said "We are the Yogi; power hangs with the Commissar, let him control".

Unitarian

Dr. Jeremy Goring stressed this point too. He described how he looked up texts listed under the word "Publicity" in a very modern American biblical commentary.

The first in the list was taken from the Gospel of St. Mark. "See that thou sayest nothing to any man". This, he declared, illustrated all too clearly the approach which so many people had. We believed that we were inheritors of a glorious gospel, yet again and again we said nothing about it to friends lest we be considered over zealous. Through our own diffidence golden opportunities were being lost.

Dr. Jeremy Goring supported what The Rev. Keith Treacher had said earlier about the case for re-thinking out the essential teachings of Unitarianism and indicating their relevance to the needs of the present day. He welcomed the recent statement in *The Inquirer* from a group of laymen.

As a professional publicist his first concern was with action at "the point of sale". Better use ought to be made of the church notice boards. He knew one church where the sole notice related to a local Judo Club. Using technical language again he said that he wanted to see us all "trade under the same name". It was the word "Unitarian" that he wanted to see stressed. Not all the churches did this and some used names which in no way identified them in the public mind with the Unitarian movement. He spoke of a newcomer to the Ditchling congregation who had admitted that he might have joined many years earlier had he known the cause was "Unitarian". He had not associated the words "Free Christian" with our movement.

Parochialism

His first plea then was that we all declare ourselves unashamedly and universally Unitarians. But he wanted us not only to be united in name but also under one central authority. His second plea was for the abandonment of narrow parochialisms causing people to think of themselves only as members of a church in a particlar street. He wanted people to think of themselves as members of a nation-wide church with a capital "C".

Other things for which he called were for the name "Unitarian" to be printed in similar type on every notice-board, notehead, literature and advertisement so that it might be quickly recognized. He suggested the adoption of a symbol which would express the spirit of the movement and which could be used similarly. He would like to see it displayed outside every church.

Dr. Goring stressed the value of a Publicity Department and the work it might do in assisting congregations with the production of more attractive publicity material, calendars, posters and with the planning of "Advance Campaigns".

Where the denominational press was concerned it was his personal opinion that we had need to make up our minds as to whether we wanted a journal of opinion like *The New Statesman* or a parish magazine or one that could combine both interests and appeal to all the people in the churches. He did not feel that a weekly paper could be afforded and thought that a monthly paper stood a better chance especially as it might command advertisement revenue.

"If," he concluded, "we are to go out and try to bring in the outsider we must show that we are doing so because

we love our fellow man and want him to share in the joy that comes with believing in the power and glory of the Unitarian faith."

The Discussion

A vigorous discussion proceeded. Mr. Trevor Jones, a son of the manse, brought out the need for churches trying to identify themselves more intimately with the interests of ordinary people—and especially of young people. He felt, as others did who participated, that the churches must make the outsider feel that their interests were those of the people in the churches too.

Mr. Denis Dunn supported the plea for better use of notice-boards, greater care of church gardens and brighter painting of exteriors. Rev. John Rowland was a bit concerned about control from the centre as it was his experience that there were occasions when the man "on the spot" was the best judge of what was needed. Rev. Basil Viney welcomed the idea of a symbol but was nervous if it was proposed to place its design in the hands of an artist outside of the movement. The Rev. T. J. Jones, following in the footsteps of his son, welcomed the suggestion that we "trade in the same name" and spoke of an enquiry which had reached him that very day from someone living in a Catholic convent. Mrs. Howarth valued publicity methods but felt nothing succeeded like the personal approach. Mr. Street of the Scottish Unitarian Association urged that when people moved from one area to another the new district should be automatically informed. During Assembly Week he had picked up the names of three people who had moved to a Scottish town where there was a congregation and about whom there had been no knowledge until now. Rev. Reece Walker spoke of the value of studying newspaper columns. His slogan was "Watch the Press and Try a Letter".

To Be Borne In Mind

From the platform a promise was made that all these matters would be borne in mind by the sub-committee which was concerned with "the presentation of our faith to the outside world".

It was a lively session and one sensed that those listening and participating felt that the movement was coming to grips at last with a really challenging problem. The session provided striking evidence of the feeling vibrating throughout all the sessions and through many channels in the movement that we must go "forward together".

THE BUSINESS MEETING

THE Annual Business Meeting of the General Assembly of Unitarian and Free Christian Churches was held in the Friends' Meeting House, Birmingham, on Wednesday, April 24, 1957, the President, Mr. C. H. Pollard, C.B.E. taking the chair at 10 a.m.

Following the singing of a hymn and the offering of prayer by the Rev. Victor Fox, the first resolution, expressing the Assembly's thanks to Mr. Pollard for the services rendered by him as President during the past year, was proposed by the Rev. E. D. Davies who said that by his much travelling, speaking and understanding Mr. Pollard had given our churches a presidency of great encouragement. Mr. Spencer voiced the laity's appreciation of Mr. Pollard's services and the Resolution was carried with acclamation. Mr. Pollard, in reply, said that it had been a somewhat arduous year, but he could sincerely thank the Assembly Council, the District Associations and the churches he had visited for "the inspiration of this past year".

Dr. Dorothy Tarrant proposed that the Rev. J. P. Chalk (Vice-President) be appointed President for the year 1957-58, paying tribute to Mr. Chalk as a man of spiritual power and great practical ability. The Rev. Herbert Crabtree seconded the resolution which was carried unanimously. Mr. Chalk, after receiving the presidential chain of office from his predecessor, briefly voiced his appreciation of the honour bestowed upon him, and proposed that the Rt. Hon. J. Chuter Ede, C.H., M.P., be appointed Vice-President for the year 1957-58, saying that although burdened with the many duties which fall to a most distinguished statesman, Mr. Ede had never ceased to identify himself with the fellowship of our churches in worship and work. The resolution was carried with a not surprising enthusiasm and Mr. Ede expressed his thanks for "the very high honour".

The Rev. J. Percival Chalk then delivered his Presidential Address, a report of which appeared in our last issue.

State of the Assembly

In submitting the Report of the Council, the Secretary (the Rev. John Kielty) spoke on the state of the Assembly with characteristic candour and a genial delivery of well-merited brotherly rebuke. For the first time in its history the Assembly had invited the congregations to make annual returns indicative of the state of their churches. No returns had been received from one area. Some of the reputedly "bigger" churches had not replied. Although this failure to co-operate is much regretted, the response had not been altogether discouraging. Mr. Kielty, still "angry" about the Assembly's treatment of the Simplex Envelope Scheme proposal by last year's meeting, said that the scheme had been taken up by 10 per cent of the congregations whose contribution to the Assembly had thus been increased without reducing the congregational income for its own local needs. He urged all the churches to give further consideration to the adoption of the Simplex Scheme. It is not difficult to work, if the will to work it is present. The Assembly's subscription list has a total which is 50 per cent less than it was in 1936. Mr. Kielty deplored the fact that many churches did little advertising, some of them did not issue a calendar. Less than 10 per cent had shown interest in Advance Campaigns. At the moment, the Colleges have one sick student for entrance next year. We require at least a dozen a year. The churches need to awake to their responsibility for the maintenance of the ministry.

Mr. Ronald P. Jones (Hon. Treasurer), submitting the Statement of Accounts, reported a deficit of £500, which was not unanticipated.

The Chairmen of the various Departmental Committees made their annual appearance on the platform, and for the most part, were allowed to sit at ease. The Report and Audited Accounts were adopted.

Essex Hall

The Rev. Stewart Carter made a statement concerning the re-building of Essex Hall. Building operations had commenced. The foundation-stone would be laid by Mrs. Sydney Martineau on Saturday, June 8, at 3 p.m. The builders hoped to complete the building in seventy weeks. The donations and promises to the Re-building Fund totalled £57,928 on April 16. The total cost of the building would be £95,000. With the donations, promises and certain sundries ready to meet the expenditure, the present need is to raise £13,000 more. Some of the churches have not yet contributed. If they will do their share—that will go some way to meet the need. If the churches and individuals who had already helped will add generosity to generosity the raising of the £13,000 should present no difficulty.

Resolutions

Further resolutions expressed the Assembly's thanks to the Hon. Treasurer (Mr. R. P. Jones, who was elected for a further year of office) and the local treasurers, to the Rev. A. W. Wallace for the Anniversary Sermon, to the Rev. John Storer for conducting the Service, and to the congregation of the Church of the Messiah for the use of their church. Mr. Herbert Gimson and Mr. O. Furnival-Jones were re-appointed as Auditors.

A resolution of especial interest admitted the Unitarian Brotherhood Chapel, Lagos, Nigeria, to membership of the General Assembly.

The Annual Meeting placed "on record its congratulations to the Copenhagen Unitarian Congregation for its stalwart maintenance of the Liberal Religious witness in Denmark

for over forty-five years", and offered "its warmest greetings of fellowship to the minister, Pastor T. Kierkegaard, asking him to take back to his people the sincere good wishes of this Annual Meeting for their future". The resolution was moved by the President and seconded by the Rev. Kenneth Twinn who spoke of the stalwart witness of the Copenhagen congregation for fifty-seven years and of Pastor Kierkegaard's ministry of thirty-nine years which had gained for him the high regard and affection of his people and of those, near and far, who knew of his vigorous and scholarly witness to the liberal religious faith. Pastor Kierkegaard said that he and his people were grateful for the kind congratulations and he was privileged to bring their best wishes to the Assembly. After reference to Hans Andersen as the greatest of Danish Unitarians he spoke of the fortunes of the free faith in Denmark and neighbouring countries. In 1918 the Copenhagen Congregation had 140 members. To-day the membership is 523. Pastor Kierkegaard spoke of things he planned to do, "For", he said, "I am only seventy-eight".

The Council presented "an interim resolution" on Minimum Stipends recommending "that the present minimum stipends be increased from £375 to £420 and from £450 to £500. In each case the new stipends to be in addition to the emoluments and allowances agreed upon in 1954". The President moved the resolution, which was seconded by Mr. C. H. Pollard who stressed its interim character. The increases recommended did not equal the increases of income which had been made in industry and commerce. It should not be overlooked that ministers have to meet the same increases in the cost of living as other people. The sub-committee, appointed by the Council, is making a full survey of the stipend problem.

The resolution prompted a good deal of comment and question—clearly the meeting was not proud of the resolution and some would have moved for its reference back to the Council, but eventually, upon a further emphasis of its interim character, it was carried with one dissenting vote.

GENERAL RESOLUTIONS AT BUSINESS MEETING

Following the motion on stipends, the President formerly moved the resolution that the meeting:

"Mindful of the struggles of our forefathers in the faith, and seeking to uphold the fundamental principles of divine worship and human brotherhood, reaffirm its unwavering conviction that all social advance, national and international, should be of such a character as to safeguard and extend civil and religious liberty the world over."

In seconding, the Rev. J. Radcliffe said that passing such a resolution with applause and enthusiasm was not enough. To be worthwhile it must be implemented by our faith, endeavour and purpose in our particular situation. To-day, authoritarianism was rampant, not only in Iron Curtain countries. People stood in great peril of the administrator: the big man of to-day. The words of the resolution implied a responsibility on the part of each individual towards God for all that was done and planned. The liberty affirmed must be for those across the street as well as those across the world. The resolution demanded more than lip-service to what our forefathers had done: a contribution, a sacrifice was required. Only if the resolution helped us to face the world and spend ourselves as others before had done, would it be valid and serve a useful purpose.

Opposition to the motion was raised on the grounds that it was pious but empty. The Rev. R. McGraw and Mr. T. Wardle emphasized that the need to-day was for specific issues to be dealt with, such as racial segregation and political tests for civil servants.

The resolution was accepted after an amendment had secured the alteration of "safeguard" to "secure".

The H-Bomb

Considerable time was given to discussing the resolution:

"That this meeting . . . without expressing any opinion on the wisdom or otherwise of retaining atom and hydrogen bombs in its possession, or threatening their use under certain circumstances, urges H.M. Government to refrain from any further explosion with these weapons, in view of the consequent risk of grave peril to the health and sanity of future generations on earth."

Moving the resolution, the Rev. B. Viney said that if the Government were to stop the tests it would be the first step in restoring sanity to a world gone mad. Further tests would encourage the major powers to continue in the mad race. He referred to the effects of nuclear radiation and expressed the view that the greatest danger to-day was not nuclear war, but nuclear tests themselves. The need was "for religion to lead politicians and parties, and for Unitarians to lead the religious world".

The Rev. F. Cottier, supporting, emphasized the fact that this was an opportunity to show our concern for men of all nations.

Two amendments were tabled. The first, moved by the Rev. L. Redfern, seconded by the Rev. G. R. Jones, endeavoured to widen the appeal. Mr. Redfern said that collective, rather than unilateral, action was needed. The world was full of dictators having no regard for moral principles. The only way was for this nation to approach both friends *and* potential enemies; to achieve a united agreement that explosives should cease. This agreement should be reached through the United Nations.

Adding to this, Mr. Jones said that a nation prepared to "go through it alone" was not the solution. This nation should work through the United Nations Organization. The salvation of the world depended upon consultation with other nations.

The second amendment asked that the Government should announce to the United Nations that it would proceed no further with the manufacture, stockpiling, basing or testing of nuclear weapons.

Moving the amendment, the Rev. A. Vallance said that this country should have nothing to do with nuclear arms. It should realize that if the British bomb was exploded, the risk to existing human beings would be great. It was not a risk we should take. The lead given should be aimed at ending completely the menace to the human race.

Supporting, the Rev. J. L. W. Hazlehurst, referring to the resolution, said that simply expressing an opinion was not good enough. A firm statement should be made as a church. This was the least we could do, and it was important.

Speaking on the subject, Mr. Chuter Ede remarked that in his experience people of goodwill everywhere were waiting for someone to have the courage to give a definite lead. He said: "I believe that throughout the world people are waiting for a nation to say: 'We are not going to have another explosion'." The time was short: any hour, any day might see the opportunity gone.

Both amendments were defeated: the second by a margin of three. The resolution was carried with six against.

The Final Resolution

Due to shortage of time, the final resolution, moved by the Rev. J. M. Thomas, seconded by Mr. D. R. John, was put to the vote without discussion. This resolution was that:

"This meeting . . . wishes to place on record its satisfaction that the majority of the members of all three political parties favour the participation of Great Britain in the increasing integration of Europe; and, as a first step towards the financial, economic and political federation of Britain, France, Western Germany, and the Low Countries, urges H.M. Government to participate in the plan for the annual 10 per cent reduction of tariffs, with a view to their abolition in ten years."

The resolution was carried.

OTHER MEETINGS

THE INFORMAL RECEPTION

THERE was not a lot of room and we were a goodly company of people so we crowded into the hall and overflowed into both nearby corridor and gallery of the meeting house. That we were a little crushed and sometimes trod on one another's toes did not really matter. The important thing was that Unitarians were together again, old friends were being met, new friends introduced; here was one of the few chances in the year to chat about "the way things were going" and happenings generally in the movement.

The retiring President, Mr. C. H. Pollard, was kept on official business in Hull so that the task of welcoming ministers and delegates had to be undertaken by the incoming President, Rev. J. P. Chalk. He greeted us in warm and friendly terms and introduced us to guests from other lands. There was Miss Mayo from Australia and the Rev. Wm. Bottomley and his wife. Mr. Bottomley told us how on his journeyings he had called in at Perth and spoken on the 'phone with Rev. Ralph Featherstone, and how from his call at Capetown he brought us greetings from Rev. Magnus Ratter and his people there. The mention of Capetown's minister brought a hearty applause from the ministers and delegates for he is one of our people for whom deep affection exists everywhere. Mr. McKay from New Zealand was with us, too, bringing greetings from Unitarians in that land. We learned that Pastor Kierkegaard from Denmark was present and would be speaking on the morrow; that the Rev. J. Cavalier from the United States was expected and that he had come to take charge of our cause at Glasgow. So with greetings received and handshakes done we divided company, some standing around to continue in friendly conversation while others departed for the first of the auxiliary meetings which the National Unitarian Fellowship was holding. After twenty-five years we were back in Birmingham, a city where Unitarianism is deeply rooted. Another Assembly Week had begun.

THE LORD MAYOR'S RECEPTION

MOST delegates and ministers will have memories of gracious official hospitalities in connection with the visits of the General Assembly to various cities, but the reception given to them this year by the Lord Mayor and Lady Mayoress of Birmingham, Alderman E. W. Apps, J.P., and Mrs. J. Collins, will be as long remembered as any. Not only did we have the words of official welcome, duly replied to by our President, but we had generous hospitality in a building which could once claim to be one of the stately homes of England, but which restored to its original magnificence, and well-provided with fine tapestries and furniture, gives an ideal setting for receptions, especially as the use of such modern inventions as electricity has been avoided, and candles being used for illumination of the great staircase and the suites of rooms. The magnificent candelabra, fitted, not with electric bulbs but with candles, were especially admired. The civic authorities, morever, had provided a staff from the Corporation museums to explain the furniture and fittings to the visitors. A generous supper, served without bustle or crowding, added to the enjoyments of an evening that was one of the highlights of this year's General Assembly.

Reports of a number of meetings are unavoidably held over until next week.

HISTORICAL SOCIETY

"YEARS OF CRISIS IN ENGLISH UNITARIANISM"

(Summary of an address delivered to the Historical Society by the Rev. H. Lismer Short, on Thursday, April 25.)

"CONFLICT", wrote John James Tayler in 1845, "under some form or other seems an indispensable condition of social progress. . . . Without antagonism—mental health, practical wisdom, and the constant development of fresh truth are impossible."

Of conflict and antagonism the Unitarian body at that time was experiencing a plentiful supply. The conflict was between two types of Unitarians: the one element emphasized the Unitarian name and the traditional Unitarian beliefs, the other laid little stress on particular doctrines and was more interested in a broader sincere religion of the heart.

Towards the end of the 17th century the Whigs had been letting into their ranks people like Priestley, Belsham, Toulmin and later Aspland who were far less "moderate" in temper, people from dissenting denominations considered until then lower in the social scale and further to the left in politics. All wanted "reform", the poorer members aiming at social and economic equality, the richer at parliamentary and administrative reform. After the Reform Bill of 1832, therefore, the ranks divided, and since in 1819 penalties against disbelief in the Trinity were abolished, the way was open for a vigorous, Biblical, Unitarian propaganda. Christ was proclaimed as the supernatural revealer of divine truth, moral and philosophic; his value did not lie in any vicarious sacrifice. The wealthier middle-class people were often alienated by this sectarian fervour which was carried chiefly to the poorer classes.

This anti-trinitarian preaching provoked retaliation from outside the movement. In 1816 the attempt began in Wolverhampton to dispossess the Unitarians of the ancient property held by them. The Lady Hewley Fund, an old Presbyterian Charity, was finally declared, after a long legal battle, to be illegally held by Unitarians. A similar prosecution was begun in Dublin against the Unitarian occupants of Eustace Street Chapel, and similar action was planned against the Unitarian trustees of Dr. Williams's Library and Trust. But finally, Parliament in 1844 passed the Dissenters' Chapels Act, which provided that, if no specific doctrine was prescribed in the trust deed of a chapel, 25 years' usage should confer title to possession.

O God, our fathers' God—to Thee
Shall songs of triumph rise to-day;
For Persecution's arm is stayed,
And all our fears are passed away.

So sang J. R. Wreford, and so ended the crisis from without.

But the crisis within was developing. Towards the end of the 1840's the newly-founded "Inquirer" swung over to support Martineau. The "Christian Reformer", the chief mouthpiece of the old-fashioned Unitarianism of the Priestley school, had now become interested in local social reform by enlightened individuals; its theology was conservative, and it was critical of Martineau. Martineau came of older Presbyterian stock. In Liverpool he found a Unitarian aristocracy of commerce with civic idealism and leadership. His was the aristocratic and romantic mind. He deplored the polemical type of Unitarianism, and its sceptical origin, which successively removed objects of human veneration and reliance, and did his best to defeat the growth of denominational zeal and organization. For him sacred art was the best expression of religion, not the rationalistic spirit which checked creations of piety, and in his *Hymns for the Christian Church and Home* (1840) he disclaimed "metaphysical accuracy" in favour of "general truth of impression".

In 1844 his first volume of sermons called *Endeavours after the Christian Life* called forth long and vindictive re-

views in the *Christian Reformer*. He was described as being "instinctively afraid of looking at anything in the broad daylight of truth, lest by chance he might be compelled to see things as they really are".

Under Martineau's romantic influence, the "gothic revivals" in architecture entered Unitarianism.

★

Martineau and his friends were looking back beyond the Unitarianism of Priestley and his followers. They were curiously snobbish, and could not understand how a little country congregation, consisting of wagoners, quarrymen, factory hands and daily-wage earners could be a self-governing church. Wicksteed had no use for people who were "neither clever, nor rich nor beautiful" but only good. The best missionary to the poor was not a poor man himself, they believed, but the most refined and dedicated soul. It was Martineau who persuaded Robert Hibbert not to found an anti-Trinitarian fund, but to make as its object "the spread of Christianity in its most simple and intelligible form". He it was who insisted that Manchester New College should not be linked with the prospective Owens College, but should move to London where the student would have "better and more genteel society".

In the 1840's also there was a new influx of poorer members into Unitarianism calling themselves "Bible Christians", aggressively rationalistic and political, and in 1854 the Unitarian Home Missionary Board was founded in Manchester to train just such men.

The crisis of the 1840's has left a permanent mark on us. It has been recently suggested that any living body needs two wings if it is going to fly. I sincerely hope this is true of the body called Unitarian, or if it is not yet true, that we can make it so.

SECRETARY'S REPORT

(The following is a verbatim report of the Rev. John Kielty's statement to the General Assembly.)

TOWARDS the end of last year we sent out a Churches Annual Return Form and going through the replies has been most informative, though not always encouraging.

First of all the returns were informative in the number of churches which did not trouble to reply; then informative in the way the returns were made, the omissions and the comments. I do not propose to deal with the replies at all fully. The appropriate Departmental Committee must do that. I content myself with some general comments.

My first comment is on the large number of churches which do no advertising whatever, and the even larger number which only advertise special occasions; hardly any do regular weekly advertising. Then it is also astonishing how many appear to consider a calendar unnecessary. Yet most of these churches comment on their failure to attract new members, and their returns of attendances show only a low percentage of members regularly at worship. Is there any connection here? I believe there is. For our congregations are usually scattered over a wide area of the towns and cities in which they are situated, how then do the Committee consider they can keep in touch without the help of a regular calendar?

Absence of Plans

My second comment is on the absence of any plans, schemes, suggestions for advance, or missionary work. How do we expect to grow? Less than half of our churches have a bookstall or rack containing free literature. Why? Arrangements can be made with the Lindsey Press for books and a small commission is allowed. Literature for distribution to visitors is very cheap indeed and as an encouragement a certain amount can be obtained free of charge if funds are not available. Why do we not use this service?

As all our churches have not made returns it is hard to make any comparison with the last census taken in 1944, but in one district there is an increase in members and attendances, in several others these appear to have been maintained, and only in a few cases has there been a marked drop.

This leads me on to my second point. We have had in existence an Advance Campaign Committee for some time now and despite a letter to all church secretaries and to all district secretaries, less than one church in ten has taken advantage of the offer to help run a campaign, by providing speakers, literature, suggestions for subjects and financial aid. Why?

Last year we issued particulars of a Simplex Envelope Scheme, less than ten per cent of our churches have adopted it, and over 60 per cent did not even trouble to reply at all. Why?

I suggest we have here plain indications of our greatest need. We have little or no sense of belonging to a larger body than our own church. There is little sense of co-operation among us. We are not severally members one of another. Independence is a fine virtue, but in our case we seem to carry it to the extreme of isolationism at its worst. If unity be strength then clearly our failure to act as a unified body, to think of ourselves as part of a unity, must be at least part of the explanation of our weakness.

A Forward Movement

It is clear that we are suffering from a lack of the sense of being a Forward Movement. If we are to grow then it is essential that we combine together in our efforts to make an impact upon that large mass of the population who do not enter any church from one year's end to another, many of whom are far from irreligious, but have no knowledge of our existence. Inquiries coming into my office this last year clearly show a growing interest in our faith. To meet this growing interest the Assembly has been making plans, but it is of no avail unless individual churches are prepared to play their part.

The Council is to be asked to set up a Publicity Department which, incidentally, will work in close co-operation with the Publications Committee. This new Department will be concerned with Advance Campaigns and with the advertising of our faith. It will include in its membership the Central Postal Mission and will do much of the work hitherto done by that body. It will not only plan Campaigns and suggest names of speakers and titles of subjects, but will also prepare advertisements to fit the various campaigns. It will also advertise Unitarianism generally. It is too early to go into further details, but I think I must stress the need for all ministers and delegates to carry back to their churches the news of this new venture and impress upon their Committees the need to make full use of its services. Look out then for further announcements and be ready to work with us in this attempt to interest more people in our movement.

It Will Cost Money

All this will cost money, and so I hope that all who have not yet done so will consider the Simplex Envelope Scheme, and those who turned it down last year will reconsider their decisions. Particulars can be obtained from me. In 1936 subscriptions amounted to £2,226, in 1956 they amounted to £962. While collections went up by £600 in that period the decline of £1,300 in income on these two items must have had a crippling effect on our work, and the only way to make up that loss is by the steady giving of small sums weekly such as the Simplex Scheme makes possible. There are some who pour scorn on this method, but four churches sent in one-quarter's collection in December and if that is maintained they will all give double what they previously gave and none reports any decline in their own income, and one treasurer told me that their own income had also benefited, and so had the District Association collection. As for the difficulty of working the scheme, one ordinary treasurer said, "Nothing could be simpler if you take the trouble to understand it".

As the income from the £100,000 appeal Fund dies out and it will disappear altogether in about ten years something will have to take its place, this scheme could do it, if we all were determined it should succeed. If we are not then it is clear we have no sense of belonging.

Signs of Progress

Essex Hall you will hear about shortly, but the work has begun and next year the Hall will be opened. The destroyed churches at Portsmouth and Southampton have been re-built and opened this past year. The signs in my opinion are of progress if we want to make the effort and pay the price. Will we respond? That depends upon you who go back to your churches making clear to our people that nobody can make Unitarianism succeed except they themselves. Will you make your churches realize that they alone can give us the students we need for the Ministry, see the Ministry Committee Report, they alone can find the money we need to make a real impact upon the world, and they alone will be responsible if we miss our chance and go down and down until we finally disappear, as a Liberal witness. I have faith that we shall go forward despite those returns and our failings because slowly our people are recognizing the true position.

Going about the country I have been impressed with the earnestness of so many members and their determination to make their church meet the needs of their town. That is the point, we must meet the needs of our time. Plan and work to do that and the future is bright.

"COMMENTATOR" AT THE ANNUAL MEETINGS

At Birmingham

FOR me, some of the places in Britain most memorable and evocative of the past are the Friends' Meeting Houses and their surroundings. The Friends' Meeting House at Birmingham seems to preserve in the midst of a busy city, much of the atmosphere and the sense of peace that we associate with the past. The actual hall, however, in which our meetings took place, was modern in the highest degree, but comfortable, gracious and adequate to the size of audience, with moreover, excellent acoustic qualities. Birmingham itself has always attracted me, for although like most of our great cities, it has its somewhat sordid "inner circle", the centre is well-built and abounding in amenities, with an atmosphere less laden with dirt than one is usually led to associate with a great manufacturing centre. But the hospitality of our Midland friends was the crowning point of a General Assembly that we shall look backward to with pleasure.

Our "Independency"

As so often happens—and rightly so—much of the Business Meeting was taken up by answering those people who complained that "headquarters" didn't do this or didn't do that, forgetting very often that their own church was one of the stumbling-blocks in that they did not give the statistics or fall in with plans that were devised to enable things to be done. Our religious community is apt to forget that freedom and organization are not contradictory, and that in an age organized so often in the interests of authoritarianism, the forces that stand for freedom cannot afford to maintain their isolation. "Organize for freedom" was one of the main points of Mr. Chalk's Presidential Address. It was a happy story that he told after he had been invested with the chain of office: he hoped that it would not be like the young man who was shown the photograph of his mother-in-law, and who could say no more than—"What a lovely frame!"

The Evening Meeting

I have been present at many evening meetings of the General Assembly, but few of them have pleased me so much as the meeting devoted to the question, "What I expect of my church". The Rev. H. Lismer Short's contribution was outstanding, although it somewhat alarmingly opened with a very long quotation from Thomas Carlyle; but, of course, Carlyle, when he deals with the "eternal verities" can never become flat or outdated, and Carlyle's dicta formed the text for a powerful call to all to regard the church, not as only a place of social reunion or as a mother of good works, but first and foremost as a place where men learned and were helped to commune with God. Mrs. Howarth made a demand which, as a minister, I was pleased to hear, that there be more theology in the pulpit, whilst Mr. R. G. Needham, of Bristol, a member of the F.O.Y., made a refreshingly original contribution to the subject from the viewpoint of the younger generation, and made a reference to the fact of which all ministers must at times be conscious, that it was not all to the good that we should be preached at every Sunday by the same man for five or ten years.

The Rev. Gordon Stuart was an ideal chairman who did not forget that his duty was to introduce the speakers and not to perform their duty. His job he did with the expenditure of a minimum of witty and well-chosen words.

Is It Really Necessary?

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First to the Inne where I do lodge and presently to the place of the Meetings nearby, which the Society of Friends of their courtesie do let us use, being a haven of quiett in the midst of busy streets. Here received by our hosts with refreshment of tee and cakes and a welcome from parson Stuart, who do admonish us that the Citie Fathers did of late ordain it a "smoakelesse zone" wherein no cole fires may be kindled which be the cause of this unwonted brightnesse.

Anon after a bit of supper, to the Church of the Messiah for our Service. This is a great wide chappell in the Gothique manner, but its disposition did more follow the old Meeting houses, having a gallery over the dorrway and one at the side for the organ, with a high pulpitt in the centre of the end wall, as in the old days. But after standing near 100 years, it will be taken by the citie to widen the streets, and the congregation must build anew.

A mighty fine concourse, which do over-fill the pewes and some must go upp to the gallieries; the service taken by parson Stuart of Hale, who hath a good voice and well learnd.

and all our singing very hearty, as befits so large a congregation. Presently an anthem in four parts by the quire and an offering taken (£51) and so to the sermon by parson Vallance of Altrincham, who do expound the value of each person in the life and strength of the churches. An excellent discourse and seasoned with many pertinent little tales of sayings which do bear this out.

He done, we do sing a hymn and after the Blessing, out again and so home to bed in much content with so heartening a start of our Meetings.

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April 24th. This day our meeting for Businesse, in the Meeting-house of the Friends, rebuilded not long since, and a mighty fine hall with gallieries, all simple and austere, as befits the manner of the Friends. A good presse of parsons and delegates, and first to offer our thanks to Mr. Pollard for all his journeyings and zeal as our President; and this the more to be praised seeing the burden of his office as Treasurer of a great citie, and his leadershippe among such, for which he did receive during the year a further token of Her Majesty's favour.

This passed with much heartiness and we do then elect as his successor parson Chalk of Croydon who hath done great service to our churches, and of late years in the ordering of our Assembly of the London district. He being appointed with acclaim, it is very observable that after these 28 years he should be the first parson from a chappell of the London area to be President. He to deliver his discourse on the future of our cause and in generall of organised religion, which he do stoutly maintain to be at the foundation of all our life. A very fine address and do give us much encouragement.

Anon he to propose as Vice-president Mr. Chuter Ede, for many years a leading statesman of Parliament and aforetime Secretary of State for Home Affairs, and withal ever active for our own cause, and already the President of our International Association. So we much honoured that he should accept this office with us.

This done, we do fall to the Reports of the year and the Secretary to tell of the state of the Assembly in generall, and I to present the accompt of our monies, which did show a great excess of spendings over gettings, seeing that the churches did fail to reach the greater target set for the annual offerings, though they did again pass the £1,000 of late years.

After this, any may ask questions on the severall reports of departments on which each chairman to reply, and on matters overseas, parson Bottomley of Australia do tell us of their doings and how they did set upp a Fellowship among themselves, which may become a kind of General Assembly for that continent.

This done, parson Carter of Cambridge do tell us of the Fund for building the new Essex Hall, which do still fall short of what is needed, but the building itself already begun, and Mrs. Martineau will lay the Foundation Stone not long hence.

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Our time for the session now spent and there must be a stop of the businesse so that we may come to our dinners, which served to us with despatch in the hall of an eating-house hard by, so no time lost in coming and going; but even so we very late in assembling again, by reason of much intercourse and converse between friends, which indeed is one of our purposes in meeting and should by no means be cutt short.

So to continue with some votes of thanks and appointments, and then to resolutions on generall affairs, and a vote to our church at Copen-hagen for its upholding of our cause in Denmark thes many years; to which did reply their minister, parson Kierkegaard, who do visit us for the meetings. And anon we do welcome to our fellowship a congregation of Lagos in Nigeria. Next other votes on publique matters, where much argument and discussion with some amendings new to us on the Atom Bomb; and on one of these there is like to be a "draw", so that we must stand upp to have our votes counted, and in the end lost by three votes only.

So the meeting do finish half an hour after its timing, and I do think we should contrive some other way to come at thees votes and not when we be already wearied with many hours of businesse and discussion.

So after some meetings of kindred societies, we back to the hall for the meeting of the townsfolke. Here to preside parson Stuart who do straightway give out the matter of discourse, to wit, "What I expect of my Church" and do call on the first speaker, parson Short of our college at Oxford; he do aver that his church should give a meaning to the whole course of life and calls for full service to the community; but too often belief do give way to enquiry and worshippe to discussion, and we do discuss our belief without feeling it. His church should be a place of greatnesse, where our worship is tested by our works. He done, next come Mrs. Howarth of Bournemouth, who do claim that we must consider what we do expect to give to our church and not only what we do expect to get from it. As for our worship, this do much depend on the presence of others, and the parson's discourse should give practical suggestion.

On church doings apart from the service, she do tell of many varieties and in especial the work of the Women's League, and do close with a plea for a greater gaiety of heart and presentation in our church life.

A most lively and excellent discourse, and I do think the best one of this day.

To close, did speak Mr. Needham of Bristol, who do tell us of the young folke of the Fellowship of Youth, and how they do discuss among themselves what they do expect of the church. From these it do seem they do find our present ordering of worshippe to be much amiss, and would have us make triall of other forms, such as a service of Silence, such as the Friends do use, or anon one of high rituall with beauty of sound and sight and not always a sermon by the parson. So they would discard custom and tradition and come to some new form which all would approve.

So after a hymn and the Blessing, we do close the meeting well within two hours (as all such meetings shold be) being much refreshed and heartened by such good discourse.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

To The Outside World

SIR,—In the discussion on presenting our faith to the outside world last Friday morning we seemed to assume that we have all always been on the inside. But many of us, ministers and layfolk, were once on the outside of our movement and surely a very practical way of finding out how to bring our faith to the notice of others would be to collect facts from those who have already come in from outside. As far as I know this has never been done in a thorough way. It might well show that some of the assumptions now held are false; for example, the idea that we do not need to wait to put our house in order before trying to bring others into it. I came into Unitarianism—and stayed in—because I met it first in a good church and in a good minister. I have seen churches since which would have driven me far from this liberal faith had I first met it in one of them. We did not really get to the heart of the subject last Friday; if we had we might have discovered that a nation-wide mission to ourselves may well be the first step to be taken in relation to the outside world. It's pure dreamland, but after all, Advance Campaigns seem to have had more effect in upward consolidation than in advance.—Yours,

Dudley. Bruce Pindlow.

As the income from the £100,000 appeal Fund dies out and it will disappear altogether in about ten years something will have to take its place, this scheme could do it, if we all were determined it should succeed. If we are not then it is clear we have no sense of belonging.

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First to the Inne where I do lodge and presently to the place of the Meetings nearby, which the Society of Friends of their courtesie do let us use, being a haven of quiett in the midst of busy streets. Here received by our hosts with refreshment of tee and cakes and a welcome from parson Stuart, who do admonish us that the Citie Fathers did of late ordain it a "smoakless zone" wherein no cole fires may be kindled which be the cause of this unwonted brightnesse.

Anon after a bit of supper, to the Church of the Messiah for our Service. This is a great wide chappell in the Gothique manner, but its disposition did more follow the old Meeting-houses, having a gallery over the doorway and one at the side for the organ, with a high pulpitt in the centre of the end wall, as in the old days. But after standing near 100 years, it will be taken by the citie to widen the streets, and the congregation must build anew.

A mighty fine concourse, which do over-fill the pewes and some must go upp to the gallieries; the service taken by parson Storer of Hale, who hath a good voice and well heard.

and all our singing very hearty, as befits so large a congregation. Presently an anthem in four parts by the quire and an offering taken (£51) and so to the sermon by parson Vallance of Altrincham, who do expound the value of each person in the life and strength of the churches. An excellent discourse and seasoned with many pertinent little tales of sayings which do bear this out.

He done, we do sing a hymn and after the Blessing, out again and so home to bed in much content with so heartening a start of our Meetings.

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April 24th. This day our meeting for Businesse, in the Meeting-house of the Friends, rebuilded not long since, and a mighty fine hall with gallieries, all simple and austere, as befits the manner of the Friends. A good presse of parsons and delegates, and first to offer our thanks to Mr. Pollard for all his journeyings and zeal as our President; and this the more to be praised seeing the burden of his office as Treasurer of a great citie, and his leadershippe among such, for which he did receive during the year a further token of Her Majesty's favour.

This passed with much heartiness and we do then elect as his successor parson Chalk of Croydon who hath done great service to our churches, and of late years in the ordering of our Assembly of the London district. He being appointed with acclaim, it is very observable that after these 28 years he should be the first parson from a chappell of the London area to be President. He to deliver his discourse on the future of our cause and in generall of organised religion, which he do stoutly maintain to be at the foundation of all our life. A very fine address and do give us much encouragement.

Anon he to propose as Vice-president Mr. Chuter Ede, for many years a leading statesman of Parliament and aforetime Secretary of State for Home Affairs, and withal ever active for our own cause, and already the President of our International Association. So we much honoured that he should accept this office with us.

This done, we do fall to the Reports of the year and the Secretary to tell of the state of the Assembly in generall, and I to present the accompt of our monies, which did show a great excess of spendings over gettings, seeing that the churches did fail to reach the greater target set for the annual offerings, though they did again pass the £1,000 of late years.

After this, any may ask questions on the severall reports of departments on which each chairman to reply, and on matters overseas, parson Bottomley of Australia do tell us of their doings and how they did set upp a Fellowship among themselves, which may become a kind of General Assembly for that continent.

This done, parson Carter of Cambridge do tell us of the Fund for building the new Essex Hall, which do still fall short of what is needed, but the building itself already begun, and Mrs. Martineau will lay the Foundation Stone not long hence.

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Our time for the session now spent and there must be a stop of the businesse so that we may come to our dinners, which served to us with despatch in the hall of an eating-house hard by, so no time lost in coming and going; but even so we very late in assembling again, by reason of much intercourse and converse between friends, which indeed is one of our purposes in meeting and should by no means be cutt short.

So to continue with some votes of thanks and appointments, and then to resolutions on generall affairs, and a vote to our church at Copen-hagen for its upholding of our cause in Denmark these many years: to which did reply their minister, parson Kierkegaard, who do visit us for the meetings. And anon we do welcome to our fellowship a congregation of Lagos in Nigeria. Next other votes on publique matters, where much argument and discussion with some amendings new to us on the Atom Bomb; and on one of these there is like to be a "draw", so that we must stand upp to have our votes counted, and in the end lost by three votes only.

So the meeting do finish half an hour after its timing, and I do think we should contrive some other way to come at thees votes and not when we be already wearied with many hours of businesse and discussion.

So after some meetings of kindred societies, we back to the hall for the meeting of the townsfolke. Here to preside parson Stuart who do straightway give out the matter of discourse, to wit, "What I expect of my Church" and do call on the first speaker, parson Short of our college at Oxford: he do aver that his church should give a meaning to the whole course of life and calls for full service to the community; but too often belief do give way to enquiry and worshippe to discussion, and we do discuss our belief without feeling it. His church should be a place of greatnesse, where our worship is tested by our works. He done, next come Mrs. Howarth of Bournemouth, who do claim that we must consider what we do expect to give to our church and not only what we do expect to get from it. As for our worship, this do much depend on the presence of others, and the parson's discourse should give practical suggestion.

On church doings apart from the service, she do tell of many varieties and in especial the work of the Women's League, and do close with a plea for a greater gaiety of heart and presentation in our church life.

A most lively and excellent discourse, and I do think the best one of this day.

To close, did speak Mr. Needham of Bristol, who do tell us of the young folke of the Fellowship of Youth, and how they do discuss among themselves what they do expect of the church. From these it do seem they do find our present ordering of worshippe to be much amiss, and would have us make triall of other forms, such as a service of Silence, such as the Friends do use, or anon one of high rituall with beauty of sound and sight and not always a sermon by the parson. So they would discard custom and tradition and come to some new form which all would approve.

So after a hymn and the Blessing, we do close the meeting well within two hours (as all such meetings shold be) being much refreshed and heartened by such good discourse.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

To The Outside World

SIR,—In the discussion on presenting our faith to the outside world last Friday morning we seemed to assume that we have all always been on the inside. But many of us, ministers and layfolk, were once on the outside of our movement and surely a very practical way of finding out how to bring our faith to the notice of others would be to collect facts from those who have already come in from outside. As far as I know this has never been done in a thorough way. It might well show that some of the assumptions now held are false; for example, the idea that we do not need to wait to put our house in order before trying to bring others into it. I came into Unitarianism—and stayed in—because I met it first in a good church and in a good minister. I have seen churches since which would have driven me far from this liberal faith had I first met it in one of them. We did not really get to the heart of the subject last Friday; if we had we might have discovered that a nation-wide mission to ourselves may well be the first step to be taken in relation to the outside world. It's paradoxical, but after all, Advance Campaigns seem to have had more effect in upward consolidation than in advance.—Yours,

Dudley. *Bruce Findlow.*

The H-Bomb at the Assembly

Sir,—Considering the debate on the hydrogen bomb last week it seems to me that the Rev. John Radcliffe, when seconding the previous resolution to uphold civil and religious Liberty, gave us the heart of the matter.

He asked, in effect, "Are you passing just another pious resolution or are you really prepared to make sacrifices in defence of civil and religious liberty?"

This leads to the real question. In the event of bomb-blackmail by Russia, giving us a choice between general havoc and the over-running of Democracy by Communism, what should our attitude be?

If Democracy were allowed to go by default it would show, I venture to suggest, that the sympathy expressed for the agony of Hungary was mere lip-service.

This seems to me the crux of the matter and one to which our collective thinking might well be applied.—Yours,

Winscombe. *A. L. Blake.*

The Inter-Racial Conference at Hucklow

Sir,—Alas, it is now over! It was an experience I shall never forget. During the last week I have wondered time and time again how on earth the colour bar ever came into being.

Twenty-four people lived together in complete racial harmony, for only two days, that is true, but I am positive that we could have gone on indefinitely. We came from India, Africa, Pakistan, the West Indies and the United Kingdom; we talked about our religions, our philosophies and our different ways of life. There was no colour bar at Hucklow!

The conference was such a success that plans for the next will soon be under way. It will be organized by people from all parts of the globe working together for one cause—to live together in peace.

I should like to close by giving our sincere thanks to those Chapels, Youth Clubs and individuals who made this conference possible—Thank you!—Yours,

Altrincham, Cheshire. *Keith M. Noble.*

The Resurrection

Sir,—Your front-page article on April 20 does less than justice to Plato's ethical teaching. The conclusion that if the soul is immortal it "is going to heaven anyhow" is no more "natural", in the light of repeated statements in the dialogues, than it is to be drawn from the traditional Christian belief in punishment as well as reward after death. (This belief, strangely ignored by your contributor, is surely the background to all theories of death-bed repentance or salvation through Christ.)

Plato clearly teaches that the soul's destiny after death is conditioned by its behaviour during life. Mortality would indeed be a godsend to the wicked, but they must inevitably go on living "yonder" to pay the extreme penalty for deeds done here. Immortality, as a fact of the soul's being, is not detached from moral responsibility, but ensures full requital for conduct good or bad. Socrates himself is confident in face of death as "the great liberator" because he has through life endeavoured to keep his soul pure and obedient to the highest he knows. Without maintaining obvious contrasts, let it in fairness be recognized that the Platonic tradition does not warrant an assumption of "automatic immortality regardless of merit" as a matter for easy confidence in a happy future.—Yours,

Wandsworth. *Dorothy Tarrant.*

Sir,—I find the article "The Resurrection" a rather confused piece of writing. If we must on every possible occasion criticise the "Orthodox", we ought at least to be clear in our minds what they teach.

Your contributor seems to imply that when an Orthodox Christian says, "I believe in the resurrection of the body", he means literally the body which has been buried, and that St. Paul would have been branded as a heretic for his doctrine of the "spiritual body" after the promulgation of the Apostles' Creed.

While there have been people in the Christian Church who have believed in the literal resurrection of the flesh after death, surely it is quite unfair to suggest that the main stream of Christian Orthodoxy requires subscription to such a belief. As a matter of fact Christians are most careful to preserve the distinction between the physical body and the spiritual one, as I well know from my Orthodox upbringing.

It is also very open to question that "the Christian belief in that immortality is conditional". The believers in "conditional immortality" quote a few texts from the New Testament to "prove" their case neglecting all those other passages referring to eternal punishment, which have been much more influential in the formation of the Christian tradition and which presuppose automatic immortality—unless, of course, the believer in conditional immortality wishes to suggest that God deliberately raises up some people to torture them.

As I understand it, the only hope for the conquest of the fear of death lies in the resurrection of the flesh on this side of the grave from the appalling state of deadness and corruption into which our anti-life civilization has plunged it. Fear of the physical stuff of life and fear of death belong together. Man must be restored to his physical wholeness and fulfilment before we can hope to cure the canker eating the heart out of humanity. The doctrine of original sin is no fancy theory when looked at from this angle. Ethical man, cut off from knowledge of life, is inevitably degenerate and corrupt; he is forever seeking salvation and a refuge from his fears beyond the created universe of space and time. Every denied human longing is reproduced in "spiritually" acceptable forms in the phantasy world of supernaturalism.

Easter is above all else the feast of "the resurrection of the flesh". It should be an opportunity for us to re-examine this great Christian doctrine together with the doctrine of the spiritual body. They are both deeply meaningful when translated into terms of human experience; to do that, however, we must first understand and then set aside the mould of theological speculation into which they have been cast. This line of approach, it seems to me, has powerful potentialities to turn the tables against the official interpreters and, at the same time, gain great insight into the true meaning of a religion of life.—Yours,

Rotherham. *N. J. Teape.*

Sir,—May a regular, appreciative, and (Oh! shameful confession here) orthodox reader of *The Inquirer* correct your quotation from the Apostles' Creed in your number of April 20. You say: "The creed requires the confession 'I believe in the resurrection of the flesh'." That is precisely what the creed does not do. It requires the confession: I believe in the resurrection of the body—and the point is that this meets the whole gravamen of your argument.

Have you never heard the famous story of William Temple in his younger days? Even then his weight was considerable. One day the reading party of which he was a member went hill-climbing. Long after the rest had reached the top, Temple joined them, moist and hot. He threw himself down with the heartfelt confession: Thank God I do not have to believe in the resurrection of the body!

Are Unitarians so ignorant of what they differ from as this? If so, it explains much.—Yours,

London, W.C.1. *(Rev.) G. L. Phelps.*

(Our Contributor will probably reply for himself. But whatever William Temple thought about the body (he was the first Archbishop to be cremated) the authoritative Commission on "Doctrine In The Church of England" over which he presided reports as follows: "The majority of the Commission are agreed in holding the traditional explanation—viz., that the tomb was empty because the Lord had risen". The implications of this seem fairly clear; and, incidentally, the Commission in discussing the relevant clause in the creed uses the words, "the resurrection of the flesh".—Editor.)

NEWS REVIEW

Women's League: The Manchester District Spring Meeting was held in the beautifully renovated Church at Leigh on Wednesday, April 10, when 150 members representing 31 branches were present. The service was conducted by Mrs. Jessel, a National President. After a very enjoyable tea the business meeting was presided over by Mrs. Whitehouse, who introduced Mrs. E. R. Maxwell, Medical Records Officer at the Christie Hospital and Holt Radium Institute, and Chairman of the Medical Records Officers, who spoke briefly about the increasing number of professional associations which are now concerned with the health of the nation. Mrs. Maxwell's work for the last 20 years has been concerned with the development of medical record services and has taken her three times during the last eight years to U.S.A. and Canada to attend conferences on medical recording methods, disease classification and associated subjects.

Women's League: The Annual Meeting of the North-East Lancs. district was held at Accrington on March 30. There were 40 members present. The afternoon service was taken by Mrs. Jessel. The evening meeting was opened by Mrs. Scaife, the re-

(Continued on page 158)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 5, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Huxon Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Trevyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
APPLETON, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill. 3, Rev. J. Mather
ATTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. W. Nuttall
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BERRY GREEN (nr. Stourbridge), Unitarian Church, 11, Rev. W. Waddington
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BRADFORD, Unitarian Church, Bowlerwell Road, 6.30, (May 12) Rev. Maurice Jones
BRIGHOUSE, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wycombe Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGhee
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30, 2.30 and 6.30, Rev. John Kelly
BOSTON (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. A. G. Tarrant. 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles, 6.30, Mr. R. L. Nicholas
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11, Rev. F. M. Eyre, 6.30, Rev. F. W. Bass
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CHATHAM, The Church of the Great Commission, Harvard Hill, 3, Mr. Arthur Pitts
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quick
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss H. Dixon-Wallace
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Stanley Shaw
CHESTERTON Chapel, Ashbourne, 10.45 and 6.30, Rev. Kenneth Twiss
CHESTER, Free Christian Church, Booth Street, 6.30, Supply
CHESTERFIELD, Unitarian Church, Shrewsbury Street, 11 and 6.30, Mrs. M. R. Dixon
CHICHESTER, Free Christian Church, Wellesley Road, 11, Miss L. Hemmens, 6.30, Dr. F. A. Gimson
DEAN ROW, 10.45, A. Canon E. D. Rivers; Stvas., 3, Family Service
DENTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. J. Evans
DEVONPORT, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savage Hayes
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Mr. B. Fordham, 6.30, Rev. H. A. Gore
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Whitehouse
DURHAM, Unitarian Church, 79 Gilesgate Road, 11, Rev. A. E. Peers
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
ELTON, George's Chapel, South Street, 6.30, Rev. L. J. Hirst
ELY (Cambs), Hindu Chapel, 11 and 6.30, Rev. J. Manby Sutton
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. John Cuthbertson
GLOUCESTER, Barton Street, 3, Rev. J. M. Quick
GOLCONDA, Ward Street Church, 11.15, Rev. R. Nevin Cook
HALL CROSS, Hall Road, 10.45 and 6.30, Rev. John Stokes
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. Tonge
HARTLEY, Free Christian Church, South Terrace, 11, Rev. Dyfnallt Hilton, 6.30, Mrs. Morgan Hilton
HASLEMERE, Quiet Meeting, Bridge Lane, 11 and 6, Supply
HEBDEN, Worship Room, 6.30, Rev. J. Martin Hall
HEREFORD, Pilgrim Street, 3, Rev. Alan Tennyson
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
IPSWICH, Market Place Chapel, 6.30, Supply
KENDAL, New Meeting Room, 11 and 6.30, Rev. Ernest W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gulland
LEICESTER, Northampton Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Leonard Mason
LEOMINSTER, Southern, Miss J. E. Lindsay, The Little House, Church Road, 11, —
LEWES, Westgate Chapel, 11, Mr. Wm. Stevens
LINCOLN, High Street, Unitarian Chapel, 6.30, Supply
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Renshaw Street, 11, Rev. N. Emerson
LIVERPOOL, Stanley Road, Bootle, 6.30, Rev. J. Ellis Morgan
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Bevan
LIVERPOOL, Hardman Road, Toxteth, 3, Sunday School, 6.30, Rev. N. Emerson
LIVERPOOL, Mount Street, 6.30, Mr. J. L. Gore
LIVERPOOL, Upper Road, 11 and 6.30, Rev. E. Bramwell Pratt
LIVERPOOL, Ball Street, Edgware Road, 6, Rev. Wilfrid M. Lewis
LIVERPOOL, Blackburne Memorial and Hanover Street Chapel, 6.30, Mr. R. Williamson
LIVERPOOL, Mossley Hills Road, 11, Rev. E. G. Lee
LIVERPOOL, Rose Church, Belmont Gardens, Norris Hill Gate, 11, Rev. J. C. Bakewell (After 6.30 2nd Sunday in the month)
LONDON, Essex Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Mr. G. E. Prentice, 6.30, Rev. K. C. Templeton
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gentleman, (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennis P. Main
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Templeton
LONDON, Hoop Road, 11, Mr. T. E. Dalton, 6.30, Rev. Robert Taylor
LONDON, Kingston, Upper Street, Penton Hall, 6.30, Rev. A. V. Pitt
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pitt
LONDON, Lewisham Unitarian Church, High Street, 11, Miss E. M. Bennett, 6.30, Miss I. M. Blanchard
LONDON, Leytonstone, Fox Lane, Forest Grove, 6.30, Mrs. E. Sewell
LONDON, Mansfield Street Church, Hanover Square, 6.30, Mr. John Wallis
LONDON, Richmond, New Church, Ormond Road, 11, Miss H. Buckingham-Brown
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
LONDON, Welsh, Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LOWESTOFT, Broad Green, Unity Church, Newton Road, 6.30, Miss M. K. Garry
LYTHAM St. ANNES (Appley), Channing Road, 11, Rev. W. A. M. Hellaby
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Pryce, 6.30, Student
MANCHESTER, Unitarian Church, Market Buildings, 6.30, Rev. Dyfnallt Hilton
MANCHESTER, Stockley Unitarian Church, Chapel Lane, 6.30, No Service
MANCHESTER, Cross Street Chapel, 10.45, Principal Rev. F. Reynolds, 6.30, Rev. S. Mosley
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Booth
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warmby
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Sandfield Street Mission, 6.30, Rev. B. L. Hooper
MANCHESTER, Stand Chapel, Whitefield (May 12), 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Willenhall Road, Cheetham-cum-Hardy, 11, Mr. Percy M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, —
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheraatt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MERSEYSIDE, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6.15, Mr. David C. Dent
MONTGOMERYSHIRE, 3, and Newtown Assoc., 6.30, Rev. C. G. Tozer
NEWCASTLE-on-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cohen Davies
NEWTOWN (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. Bevton
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11, Rev. Harold A. Gore, 6.30, Supply
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Brierley
PLYMOUTH, Unitarian Centre, Hyssondcombe Road, 11 and 6.30, Rev. F. H. Kimmey
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dobbie
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. Symons
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellaby
RAMSBOTTOM, Hants, The Meeting House, 11, Dr. J. Cyril Flower
RAMSDALE, Blackmore Street, 10.30, Rev. F. W. Bass, 6, Supply
RENFREW, Church of our Father, 10.45 and 6.30, Rev. N. J. Tees
RHYL, Ashdown Road, 11, Rev. Jones Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
SHEFFIELD (Ashes Hill), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Dr. Alfred Hall
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worth
SHEFFIELD, Unity Church, Coniborough Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Tebbs
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. Eric Kay
SOUTHEND-on-SEA, Dundee Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 10.45 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Cotteridge Street, 6.30, Rev. E. D. Evans
STOCKTON-on-TEES, Wellington Street, 6.30, Rev. A. D. Williams, (11, 2nd Sunday in the month)
STOCKSBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Stanyon, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Vivian (also 11 First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. P. B. Gregory
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cozens, 2.30, Sunday School
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. Evans
TAUNTON, Unitarian Church, 10.45 and 6, Rev. Alec L. Peters
TIVERTON, Unity Church Monoplar Road, 11 and 6.30, Rev. Charles Eaton
TORRINGTON, Congar Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (1st Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, —, 6.30, —
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jones (also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, —
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Tones

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Clive Clarke
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Hall, Essex Road, 4.15. Service: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Lovell
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitchett, 10 Office Chambers, Mr. Lumley
SYDNEY, New South Wales, Unitarian Church, 11 Francis Street (off College St. 7.15, Rev. D. W. Simpson, Manse Telephone: LX 3323
Unitarian Fellowship of Australasia, 1 Glen Allen, Melbourne, C.1. Minister: Rev. W. Bowmaker. Meetings as announced.
SYDNEY Community Church, Avenue Road, Bankstown (Via). 3.5, weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bowmaker

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Alastair Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jeakins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Shutty

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernside Road, 11 and 7, Mr. H. J. White
WELLINGTON, Service suspended — Enquiries — Mrs. Wayte, Tel. 41-329

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School; 7, Service, Rev. Maurice C. Bevan

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(*Continued from page 154*)

tiring president. Reference was made to the sad loss by death of Mrs. Irwin, of Colne. She will be greatly missed at the meetings. Mrs. Searle relinquished her position after four years of conscientious service. Her place is taken by Mrs. Barker, of Todmorden.

N. Ireland: Ballymena: The ladies of the congregation were hostesses at a Guest Tea in the Ballymoolrich Orange Hall on March 29th. Such events are peculiarly Irish, in that guests are invited to a tea (at 8 p.m.!) but are asked to pay! Even those who do not come are expected to send donations, and most of them do so. About 500 people on this occasion partook of an excellent and plentiful tea provided by the ladies, each of whom had baked ten dozen small cakes or their equivalent in larger ones. Afterwards the Minister, the Rev. I. Chandler, introduced the Chairman for the evening, the Rev. J. McCleery of Dunmurry, who opened a two hours' entertainment given by artistes hired from Belfast and Bangor. Donations totalled £250, and the stall proceeds, expected to reach nearly £200, will help to reduce the deficit on the Church Repair Fund. Nearly every church member took some active part in promoting the success of this effort.

WHY AND WHEREFORE?

Question: Why does God allow earthquakes and air crashes to happen?

Answer: This questioner is in search of security in what seems to be an uncertain existence. Let him realize nothing more than that "God is". These disasters are the results of physical strains and stresses and happen within the Reality we call God. We need say no more than that. We cannot! We must rid both our heart and mind of the impression that God is a human superman pulling the strings of life behind the scenes. If we make ourselves spiritually rather than mentally aware of God, we can contemplate the uncertainties of physical existence and the frailty of our earthly bodies with equanimity. We could escape a good deal of apprehension if when we find ourselves beginning to ask "Why does God?" we say instead "God is". We must say it quietly, and devotionally and often, until we find it bringing the sense of security to the self that was wont to ask those uneasy questions.

London Domestic Mission Society
ANNUAL MEETING
at the
MISSION, 20 BELL STREET, EDGWARE ROAD, N.W.1
on
Thursday, May 9, 1957, at 7.30 p.m.

Addresses by
THE REV. J. P. CHALK
(President of the General Assembly of Unitarian and Free Christian Churches)
and
COUNCILLOR THE REV. WALTER M. LONG
(Minister and Missionary at Bell Street)

It is hoped as many subscribers and friends as possible will show their sympathy and support by being present.

Refreshments will be served at 7 p.m.

Miscellaneous

MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants toward the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1956-57. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 7) will be sent on request.

1 South Way, Lewes, Sussex. — *H. W. Stephenson, (Hon. Secretary)*

Mary Duke's Almshouse Charity

A vacancy has occurred in the above Charity and the Trustees invite applications from Maiden Gentlewomen of the County of Kent or London, of the age of 50 years and upwards, who are members of the Unitarian persuasion.

The Charity provides a house, and other benefits may include an income of £50 per annum and coal.

No person can be appointed who does not come within the above descriptions.

Forms of application, which must be completed and returned by May 31, can be obtained from the Clerk to the Charity: Mr. D. L. Golland, 10 Mill Street, Maidstone.

Holidays Abroad

Unitarian Party to Lugano and Italian Lakes (July 1-12). Hotel accommodation just obtained for five more people. Lone travellers welcomed. Rev. Parkinson, 32 Windsor Road, Dorchester.

Frederick Percival Hewett

The Secretary of the Church (for 25 years at least) at Moretonhampstead, Devon, died on April 16, aged 85. For many years an Engineer in the Merchant Navy he saw much of the world. Of late years a chief concern of his has been the affairs and property of this congregation, with its two Chapels, the Manse, the Sanctuary Hall (till recently) and the Well Park Fields. He was the chief local trustee, and it will be most difficult to find a successor. The cremation service was at Torquay on the 20th, and a Memorial Service was held very fittingly on Easter Sunday afternoon, when the congregation meditated on the Resurrection Gospel, and thanked God for a faithful and zealous servant. His beloved garden kept him healthy and happy almost to the end. Strong in body and mind, firm in purpose, reliable in service.

C.G.T.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the writer.

Subscription Rates: £1 1s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
Tel.: EUS. 7261. Telegrams: ESS. 2102

Printed by Wightmans and Sons Ltd., Queen Street, Hertford, and Published by The Lindsey Press Co., Ltd., at the Inquirer Office, 14 Gordon Square, W.C.1. Advertisements should reach Gordon Square, Monday, May 6, 1957